

IMAAN-O

ILHAAB

Roman Urdu

TASNEEF

Hazrat Allama **MUHAMMAD SIDDIQUE AZHARI** حفظہ اللہ (Kachchh)

Roman Urdu: **Armaan Manjothi Noori**

Mulhideen Ke Rad Main Yeh Roman Urdu Main Dusri Kitaab Hai Pehli Kitaab Jo Roman Ki Hain Wo Allama Gulaam Rasool Qasmi Hafizaullahu Ta'ala Ki Hai Islam Zindabaad Ke Naam Se

Athiesm Par Kaam Karne Ka Isliye Ab Zaroori Ho Gaya Hai Yeh Fitna Ab School College Ke Sath Sath Humare Ghar Ki Dehleez Tak Aa Gaya Kyonke Kuchh Arsa Pehle Maine Khud Meri Jaan Pehchan Wale Logo Ko Is Taraf Jaate Dekha Hai Unmain Se Ek Do Ke Sath Thodi Bohat Behas Huyi ALLAH Ke Karam Se Unke Sath Jo Behas Huyi Unmain Maine Unhe Jawab To De Dia Lekin Aise Logo Ka Humare Yahan Hona Aur Phir Unke Sath Humare Nau Jawanon Ki Dosti EK Khatre Ki Ganti Hai Aur Yahi Wajh Hai Ke Maine Kaha Ab Yeh Fitna Ghar Ke Dehleez Tak Aa Gaya

Us Behas Ke Baad Maine Ulma E Kiram Ki Kitab Is Mauzu Par Talash Karna Shuru Ki Ke Us Par Kaam Kar Saku Ke Humare Wale Aksar Urdu Jante Nahin Un Ke Liye Roman Urdu Kardun Aur Is Fitna Se Bachne Ke Liye Unke Paas Jawab Maujood Ho Aur Khud Ke Imaan Ki Hifazat Kar Sake Aur Jo Urdu Nahin Jante Un Ke Liye Koi Aasan Andaz Main Ho

To Is Taluq Se Meri Baat Syed Salman Shah Se Huyi Phir Maulana Zuber Misbahi Se Huyi Jinhone Mujhe Allama Siddique Azhari Sahib Ki Kitaab Jo Abhi Aap Dekh Rahe Hai Ke Taluq Se Bataya Maine Hazrat Se Rabta Kia Whatasapp Par Aur Unse Wo Kitaab Li Pard Ne Ke Baad Khayal Kia Yeh Bhi Kitaab Roman Karu Hazrat Se Ijazat Li Aur Unhone Fauran Ijazat De Di ALLAH Ta'ala Unhe Jaza E Khair Dein Aur Kuchh Meri Susti Ki Wajh Se Yeh Kitaab Aaj Aap Tak Pohch Rahi Hai Jab Ke Yeh Baat Kafi Mahina Pehle Ki Hain Pehle Hi Aa Jani Chahiye Thi

Khair Finally Yeh Kitab Ab Pdf Ki Sakal Main Maujood Hain

Armaan Manjothi Noori

بسم الله الرحمن الرحيم

الحمد لله الذي أرشدنا إلى الحق و أرسل نبيه الكريم داعيا للخير و هاديا للأمم والصلوة و السلام عليه و على وصحبه أجمعين

اما بعد

Yeh Risala "Imaan Wa Ilhaad" Dar Haqiqat Ilhaad Ko Janane Aur Use Samjane Ke Liye Ek Muqdam Hai Aur Ilhaad Aaj Nau Jawanon Main Jis Tezi Ke Sath Phail Raha Hai Use Kam Karne Aur Rokne Ki Ek Mukhlis Koshish Hai, Main Shukr Guzaar Hun Un Tamaam Hazrat Ka Jinhone Is Risale Ke Ibtedayi Marhale Se Lekar Zewar Tabah Se Aarasta Hone Tak Mera Taaun Kiya, Khususan Maulana Shabeer Husain Azhari Ke Jinhone Chand Aham Umoor Ki Janib Tawajah Mabzul Karayi , Aur Bilakhas Mufti E Kutub Hazrat Allama Alhaj Syed Ahmad Shah Bukhari Qadri Madani Zilaul Aali Ka Mamnun Wa Mashkur Hun Jinhone Apna Qimati Waqt Nikal Kar Is Risale Ko Harf Ba Harf Mutali'a Farma Kar Mufid Mashwaron Se Nawazate Huye Hausla Afzayi Farmayi, ALLAH Rabbul Izzat Ki Bargah Main Itijah Hai Ke Apne Habib Pak Sahib E Laulak ﷺ Ke Sadqa Wa Tufail Main Qabool Farmaye.

Aameen

Muhammad Siddique Azhari

Bamuqam Rapar Abda Kachchh

2feb 2014 /13 Rabi Ul Saani 1436

Risala Ke Aham Mauzuaat

Kab Se Shuru Huwa Uluhiyyat Ka Intkaar

Kya Khuda Ke Wujood Par Oar Science Dalail Bhi Hain.

Dunia Ki Ibtedah : Qanoon carnot Ke Zariye

Aakhir Kyon Khudaiyyat Ka Inkar

Dunia Ke Mulhideen Ka Naqsha

Is Janib Ulma E Islam Ki Zimmedariyan

Main Apni Rozana Ki Aadat Ke Mutabiq Internet Par Akhbaraat Pad Raha Tha Aalam E Islam Ki Khabrein Aur Islami Mumalik Ke Halat Arbi Akhbarat اهرام، Wagairah Ke Zariye Maloom Karna Mera Har Roz Ka Tariqa Hai Ek Akhbar Ki Surkhi Ne Mujhe Sakte Main Dal Diya , Thodi Der Ke Liye Mera Zehan Wa Dimaag San 640 ق م Main Ghumane Laga, Jab Awwal E Falsafa Thales (546-624) Paani Kainat (Dunia) Ki Asal Ka Darja Deta Hai, Anaximander (547-610-) (Apeiron) Ko Wujood Wa Maujoodat Ki Asal Thhehrata Hai Anaximene (524-588) Hawa Ko Aur Heraclite (440-540) Agni Ko Kainaat Ka Khaliq (Paida Karne Wala) Ginte Hain, Unke Isi Nazriyah (Khayal) Ki Buniyad Par Unhein Tabiyi Falsafa Kaha Jata Hai, Kuchh Arsa Bad Akragas Nam Ke Muqam (Jagah) Main Empedocles (430-490) Ka Zahoor Hota Hai, Saqliyah Ke Junubi Sahil Par Waqeh Yeh Shehar Bohat Khubsurat Aur Tahzeeb Ka Gaiwara Samjha Jata Tha, Mazkura Bala (Uper Zikr Kiye Huye) Falsafi Ne Falsafa Tabiyat Ki Nishaat Saniya (Dusri Bar Parwarish) Ki, Aur Anasir Arba Paani , Aag, Hawa, Mitti Ko Tamaam Ashiya (Chizon) Ki Asal Thhehraya.

Greece Ke Abdera Shehar Main San 70 ق م Democritus Ki Wiladat Huyi Aur Yeh Ilm Wa Maarifat Se Bara Shagaf (Behad Mahabbat) Rakhta Tha Isi Ne Nazriyah Zariya¹ Ki Buniyad Rakhi Agar Che Leucippe Ko Mazhab Zarri Ki Ma Buniyad Rakhne Wala Mana Jata Hai Lekin Democritus Ne Ise Tartib Wa Tazyyin (Zinnat) Dekar Shohrat Di Aur Use Phailaya , Anaxagoras Ne Democritus Ki Pairawi Karte Huye Usi Manhaj Wa Nazriya Ko Tarraqi Di Agar Che Mazhab Ke Qawanin Main Kahin Democritus Se Ikhtalaaf Bhi Kiya Hai, Nazriyah Zarri Ne Girawat Wa Pasti Ka Zamana Bhi Dekha Jab Shahid Falsafa Saqraat Ne Iska Rad Kiya, Aristu Ne Lafzi Aur Mantiqi Musalsal Hamle Kiye, Jo Kafi Shadid Thay Jiski Buniyad Par Kayi Sadiyon Tak Yeh Nazriyah Poshida Aur Chhupa Raha.

18vi Sadi Main Europe Ke Falsafa Wa Mufkirin Ne Ise Nayi Zindagi Bakhshi, Aur Mantiq Aristu Zaeef Ho Kar Dar Ba Dar Apni Zindagi Ki Bhik Mangane Lagi Jabke Mantiq Haris Ko Maqbuliyat Wa Shohrat Nasib Huyi, Jise Hum Ilm Tajrib Aur Science Ke Naam Se Jante Hai, Yahan Is Baat Ki Taraf Tambiyah Zaroori Hai Ke Ilm Tajribiy Is Muddat Main Bilkul Khatam Nahin Huwa Tha Balke Alam E Islam Ne Use Ek Bar Tarraqi Di Thi, Decart Wa Kant Khud Is Baat Ko Mante Hain Ke Unhone Is Manhaj Ko Andalus Ki Darsghahon Se Hasil Kiya, Lekin Jab Is Manhaj Ne Europe Main Tarraqi Payi To Sath Hi Kuchh Aham Mushkilaat (Pareshaniyan) Bhi Paida Huyin, Un Pareshaniyon Main Se

Sab Se Badi Pareshani Jo Insaani Dunia Ko Apne Lapet Main Le Rahi Hai Wo Ilhaad Hai, Ilhaad, La Deeniyat, Athesim Hum Maani Lafz Hai.

Akhbar Ki Surkhi Bhi Is Taluq Se Thi Ke Ilhaad Badi Tezi Se Insaani Aabadi Ko Apni Lapet Main Le Raha Hai Khususan Aalam E Islam Main Apne Halqa Ko Bohat Phaila Chuka Hai, Lafz Ilhaad Se Mujhe Ijtmayi Websites Ke Wo Majmuaat (Groups) Zehan Main Aaye Jinki Links Kuchh Waqt Pehle Mere Ek Arab Dost Ne Bheji Thi Uska Kahna Tha Ke Is Main Phailayi Jane Wali Baton Ko Dekhein Yahan Mulhideen Ki Ek Jamaat Hai Jo Bila Nagan Haqiqat Ko Chhod Ne Ki Koshish Karti Hai Aur Ilhaad Ki Dawat Wa Tablig Main Sargam Rahti Hai, Sath Hi Misr Main Dauran E Qayam Ilhaad Ke Mutaliq Chand Kitabein Zair E Mutalaa Rahin Thi, Jamia Azhar Ke Shuaba Aqeedah Falsafa Main Ilhaad Ke Mutaliq Kuchh Mawaad Nisaab Talim Main Dakhil Tha , In Asbaab Ki Buniyad Par Qalam KO Is Rukh Junbish Di Hai.

Mundarija Zail Sutur Ki Tartib Is Tarah Hai

Fasal Awwal : Ilhaad KI Taarif Wa Aqsaam Ke Bayan Main

Fasal Daum : Wujood E ILLAHI Par Daleelein

Fasal Saum : Imaan Wa Science Ke Darmiyan Raabta Ke Bayan Main

Fasal Chaharum : Mulhideen Ke Taadad Aur Asbab Intshar

Khatima : Ulma Wa Mufakkirin E Islam Ki Be Tawajjahi Ke Nuqsanaat Ke Bayan Main

Fasal Awwal

Ilhaad Ki Taarif : Ilhaad Ka Lugwi Maani Haqiqat Se Muh Phairna , Haq Se Ro Gardani Karna Hai

Allama Zubaidi Ne Taj AL Arus Main Likha Hai :

الحد : مال وعدل 2

Ilhaad Kya

Be Ragbat Huwa Aur Palat Gaya Aur Imaam Johri Ne Sihah Main Yahi Maani Bayan Kiye Hain, Chunache Likhate Hai :

الحد فى دين الله اى حاد عنه وعدل 3

(ALLAH Ke Deen Main Ilhaad Kiya, Yaani Us Se Muh Mauda Aur Palat Gaye)

Aur Istalah Wa Urf Main Ilhaad Ka Istemal Mukhtalif Sadiyon Main Badalta Raha Hai,

عصور ظلام 4

Main Mulhid Har Us Shakhs Ko Kaha Jata Tha Jo Girjaghar Ki Janib Se Logon Ko Di Jane Wali Hidayat Se Alag Apna Rasta Khud Se Banaye Aur Girjaghar Ki Baton Ka Khayal Na Rakhe 5 Aalam E Islam Main Mazhab Manwiyah 6 Ke Manane Wale Ko Mulhid Wa Zandiqa Kaha Jata Tha Jaisa Ke Taarikh Tibri Jild 3 Safah 588 Par Mazkur Ek Riwayat Ke Padne Se Zahir Hota Hai 7 Phir Is Ka Istemal Is Qadr Aam Huwa Ke Har Wo Shakhs Jo Mazhab E Ahl Sunnat Wa Jamaat Se Alag Huwa Ilhaad Wa Zandiqa Main Dakhil Huwa, Phir Is Khayal Main Aur Zayada Phailao Huwa Yahan Tak Ke 18vi Sadi Main Mulhid Us Shakhs Ko Kaha Jane Laga Jo Wujood E ILLAHI Ka Inkar Kare.

Ilhaad Ki Istalah Main Poshidagi Se Is Baat Ki Taraf Ishara Milta Hai Ke Ilhaad Se Murad Li Jane Waali Maani Samjane Ke Liye Uske Aagey Wa Pichhe Ki Ibaarat Aur Istemal Ki Jagah Aur Zamane Ka Bada Dakhal Hai Iske Bawajood Kuchh Lugaton Main Ilhaad Ki Taarif Bayan Ki Gayi Hai :

المعجم الفلسفي Main Mada Ilaad Ke Tehat Likha Huwa Hai :

الاحاد مذبت من ينكرون من الأوبوية والملحد غير موله و هذا

معلى شائع فى تاريخ انفكر الانسانى 8

Tarjumah

Ilhaad Unka Mazhab Jo Khudaiyat Ka Inkar Karte Hain Aur Mulhid Us Shakhs Ko Kahte Hain Jo Kisi Bhi Khuda, Parwardigar Ka Qayil Na Ho Aur Yahi Maai Fikr E Insani Ki Taarikh Main Mustmil Hai

Aksward University Press Se Chhapi Julian Baggini Ki Kitaab "Ilhaad" Ek Mukhtsar Taarif

(Atheism A Veri Short Introduction) Main Mulhid Ke Jawab Main Hai A Person Who Believes There Is No God Or Gods" 9 Mulhid Wo Shakhs Hai Jo Ek Ya Kayi Khuda Ke Maujood Na Hone Par Pur Yaqin Rakhta Ho Aur Usi Se Qarib Maani Cambridge University Ki Dictionary Main Maujood Hai.

Misri Mulhid Ismayil Ahmad Adham Ne Apni Kitab لماذا نملحد Main Apne Ilhaad Ki Taarif In Alfaaz Main Ki Hai

الإلحاد هو الإيمان بأن سبب الكون يتضمنه الكون ذاته ذاته و أن ثمة لا شيء وراء هذا العالم 10

Ilhaad Us Baat Par Yaqin Ko Kahte Hain Ke Kainaat Ka Sabab Khud Kainaat Hai Aur Is Alam Ke Ilawa Kisi Bhi Chiz Ka Wajood Nahin Hai.

Ilhaad Ke Aqsam Wa Anwah Alag Alag Aitbaar Se Kayi Ek Hain

1 Bahaishiyat Ijaab Wa Salb Ke Do Qismain Hain :

Ilhaad Ijaabi

2 Ilhaad Salbi

1 Ilhaad Ijaabi

(Positive Athesm) Is Ilhaad Ka Manane Wala Pure Bharose Wa Taakid Ke Sath ALLAH Ke Wajood Ka Inkar Karta Hai, Aur Wajood E ILLAHI Jaisi Fikr Wa Raye Ko Waham Wa Insani Banawat Manta Hai.

2 Ilhaad Salbi (Negative Atheism) Is Qism Ka Ilhaad Salbi Yaani Main Nahin Janta Ke Khuda Maujood Hai Ya Nahin Aur Na Maadi Dalil Use Imaan Ki Taraf Dawat Deti Hai Magar Wajeh Dalilon Ke Uspar Khulne Se Uske Imaan E Khudawandi Ka Imkaan Hai, Mumkin Hai Ke Wo Momin Ho Jaye.

Aflatoon Ne Apni Kitaab Al Jamhooriyah Main Ilhaad Ki Tin Qismein Bayan Ki Hain 11

1 Uluhiyat Wa Khudaiyat Ka Saaf Inkar, Jaisa Ke Yunan Ke Falsafa Tabiyat Ne Kiya Aur Taqriban Unhone Hi Is Tarah Ke Ilhaad Ki Buniyad Rakhi.

2 Anaiyat Wa Ahtmam Khudawandi Ka Inkar : Yaani Khuda Ke Wajood Ke Manane Ke Bad Kainaat Ke Chalne Main Uski Pohch Wa Dakhal Ka Manah Karna, Aflatoon Ke Nazriyah Ke Mutabiq Yeh Bhi Ilhaad Hai Kyonke Iska Manane Wala Goya Ke Khuda Ke Sust Hone Ka Qayl Hai Jo Apne Kaam Zimmedari Aur Sahih Taur Par Anjam Dene Se Maazoor Hai, Goya Kainaat Ko Paida Kiya Insaan Ko Wajood Bakhsha Phir Apna Rukh Phair Bethha Lihaja Yeh Khudaiyat Par Ilzaam Wa Bohtaan Hai Aur Yahi Ilhaad Hai.

3 Qurbaaniyan Aur Qarabeen Ka Ilhaad : Is Ilhaad Ka Yaqin Rakhne Wala Is Baat Ko Kahta Hai Hai Ke Khuda Ki Raza Wa Khushnudi Ko Qurbaniyon Ke Zariye Hasil Kiya Ja Sakta Hai Aur Isi Tarah Uske Gazab Wa Qahar Ko Dur

Kiya Ja Sakta Hai, Aflatoon Ki Nazar Main Yeh Qaul Iske Barbar Hai Ke Dunia Main Qazi Wa Judge Ki Dil Wa Zamir Ko Bhari Bhar Raqam De Kar Kharida Ja Sakta Hai Aise Hi Khuda Ki Zaat Hai, Goya Yeh Bhi Ilhaad Hai.

France Ke Mulhid Nigaar Denis Diderot (1713-1784) Ne Bhi Mulhid Ki Tin Qismen Bayan Ki Hain 12

1 Mulhid Haqiqi : Jo Khuda Ke Wajood Ka Munkir Ho Aur Is Raaye Tak Justju Wa Talash Aur Dalilon Ke Zariye Pohcha Ho.

2 Mulhid Mutridd : Jo La Adiriyya (Main Nahin Janta) Ki Manzil Main Hon Ya Yun Kahein Ke Shak Ki Manzil Main Hai Use Nahin Maloom Ke Khuda Maujood Hai Ya Nahin.

3 Mulhid Mutmanni : Jo Yeh Tamana Karta Hai Ke Kaash Khuda Maujood Na Ho, Taake Apni Shahwaa E Nafsaniya Ki Pairawi Aur Be Pardagi Aur Bad Akhlaqi Main Aagey Aagey Rahe Aur Kisi Qisam Ki Girfat Wa Pakad Ka Koi Khauf Wa Dar Na Ho.

Fasal Daum

Ilhaad Wajood E ILLAHI Ke Na Manane Aur Imaan Wajood E ILLAHI Par Yaqin Rakhne Ka Naam Hai Gau Momin Khuda Wa Parwardigar Ke Wajood Ka Dawedar Hai Aur Ilm E Munazara Ke Qanoon "البينة على المدعى" Dalil Wa Dawedar Par Hai Ke Mutabiq Momin Se Dalil Ka Mutalba Wa Mang Ki Jaye, Ek Zamane Tak Mulhideen Se Ilhaad Par Dalil Qayam Karne Ka Mutalba Kiya Jata Raha Lekin Yeh Amar Samjh Main Aane Wala Nahin Hai Mominin Is Baat Ke Haqdar Hain Ke Parwardigar Ke Maujood Hone Par Dalil Wa Barhaan Qayam Karein Aur Mazhab E Islam Main Taqriban Dusri Sadi Se Mautzila, Ashaaria, Maturidiyah ALLAH Ke Wajood Par Dalil Qayam Karte Aa Rahe Hain.

Mazhab Ashaariah Main Allama ايجي Ne Kitab 266 ص الموافق Aur Allama Taftazaani Ne شرح المقاصد Ke Maqsad Khamis Main ALLAH Ki Zaat Ke Maujood Hone Ko Sabit Karne Ke Liye Do Tariqe Apnaye Hain Jo Sirf Mantiqi Aur Falsafi Tariqe Hain.

Allama Aamidi Ne افكار Main Safah 225 Par Wujood E ILLAHI Par Maariktul Aara Behas Ki Hai.

Maturidiyah Main Allama Nasfi Ne تبصرة الادله Safah 22 Aur Kamaludeen Ibn Himaam Ne مسايير Main الاصل الاول العلم بوجوده تعالى (Pehli Asal ALLAH Ke Wujood Ke

Ilm Ke Bare Main) Ke Naam Se Alhida Fasal Main Khuda Ta'ala Ke Wujood Par Baadalil Behas Ki Hai Allama Maimun Bin Muhammad Nasfi Ne Bahrul Kalma Main Safah 87 Se Safah 122 Tak ALLAH Ki Zaat Ke Mutaliq Mukhtalif Baton Par Guftagu Ki Hai.

Yeh To Humare Salf Salehin Ne Us Waqt Ke Uloom Maslan Mantiq Aristu Wa Falsafa Ke Zariyeh Wujood E ILLAHI Par Dalilein Qayam Kin, Riyazat Physics Ke Is Zamane Main Is Zamane Ke Uloom Ke Hawale Se Ilm Ul Aqeedah Wa Kalam Ki Is Behas Ko Bhi Naya Rang Nasib Hona Chahiye, Is Janib Chand Ulma E Ahl Sunnat Ki Paish Qadmiyan Roshan Mustaqbil Ki Taraf Wajeh Ishara Kar Rahi Hain.

Wujood E ILLAHI Par Hum Mujammal Taur Par Sirf Do Dalil Bayan Kar Rahe Hain

1 Is Dalil Ko Arbi Main تصميد كى Aur تصميد رشيد Kaha Jata Hai Aur Angrezi Main Intelligent Design Kaha Jata Hai Is Dalil Ke Liye Mantiq Aristu Ki Muntaj Zarb Main Sugra Wa Kubra Ki Surat Main Is Tarah Hai

Kainaat Ba Tanzim Wa Ba Tartib Hai

Sugra

Aur Harba Tanzim Wa Ba Tartib Ko Nizaam Wa Tartib Dene Wale Ka Hona Zaroori Hai

Kubra

Lihaja Kainat Ko Koi Nizaam Wa Tartib Dene Wala Hai

Natijah

Ab Yeh Nizam Dene Wala Kon Hai ? Kab Se Hai ? Kaise Hai ? Kahan Hai ? In Tamaam Sawalon Ke Jawabat Se Humein Koi Lagao Nahin Balke Humara Mauzu Sirf Paida Karne Wale Aur Wujood Dene Wale Ke Sabut Par Dalil Qayam Karna Hai, Yahan Par Humein Chand Batein Zehan Nashin Honi Chahiye.

1 Mulhid Ho Ya Momin Dono Iliyat¹³ Ke Qayl Hain Balke Madi Uloom To Mubaddaliyat Par Qayam Hain, Lekin In Illaton Ki Tafsil Main Mulhid Wa Momin Ke Ikhtalfa Ki Shuruat Hoti Hai Aur Yeh Dono Batein Hain

Amar Awwal : Mulhid Wa Madi Ke Nazdik Illat Fa'ailiyat 14 Ka Gair Mutnahi (An Ginat) Tak Tasalsul Mumkin Hai Jabke Momin Hi Nahin Balke Science Bhi Big Bang 15 Ke Nazriyah Ki Wajh Se Illat Ke Gair Mutnahi Tak Tasalsul Ke Mukhalif Hai Aur Isi Big Bang Ke Nazriyah Ke Sabab Mulhideen Bhi Is Baat Ko Manane Lage Ke Illat Fa'ailli Ki Intaha Hai Aur Kainaat Ki Har Chiz Ki Ek Ibteda Wa Shuruat Hai Aur Wo Illat Fa'ailli Ke Kainaat Jis Tak Khatam Hoti Hai Mada Hai, Aur Yeh Mada Alag Khasiyatein Rakhta Hai Ke Jo Mada Ko Har Tarah Ki Chizein Paida Karne Aur Design Par Qudrat Bakhsati Hai, Mada Ke Khasiyatein Padne Se Zahir Hota Hai Ke Mulhideen Mada Ko Mominin Ke Parwardigar Ke Barabar Khasiyatein Dete Hain Goya Yeh Kahna Sad Fisad Durusat Hai Ke Mada Mabood E Mulhideen Hai.

Amr Sani : Illat Gaiya 16 Main Mulhid Wa Momin Ka Ikhtilaaf Hai Bayein Taur Ke Momin Ka Asal Maqsad Illat Gaiya Se Hota Hai Yahan Tak Ke Azim Maqsad (Zaat E Khuda) Tak Wasool (Pohnch) Ho Jabke Science Gaiyyat Se Zayda Behas Nahin Karti Lekin Ulma E Deen Ke Nazdik Yeh Behas Bohat Ahmiyat Rakhti Hai Kyonke Agar Aap Kisi An Pad Insaan Ke Hath Main Qalam De Dein To Wo Harf Aur Shaklein Zaroor Likh Sakta Hai Lekin Tarikh Ya Qawaneen E Ilm Main Koi Kitaab Tasneef Nahin Kar Sakta Is Tarah Illat Fa'ailli Wa Gaayi Ko Juda Nahin Kiya Ja Sakta.

In Umoor Ko Zehan Nashin Kar Lene Ke Bad Ab Dalil Ki Taraf Lautate Hain, Dalil Main Sugra Mushahida Tajurba Par Mabni Hai, Hum Kainaat Ko Apni Nazaron Se Dekhte Hain To Humein Maloom Hota Hai Ke Yahan Har Chiz Nizaam Wa Tartib Se Hai.

Sugra Par Mulhideen Ke Aitraazat Aur Unka Rad

Aitraaz :Kainaat Ki Har Chiz Nizam Wa Tartib Par Nahin Hai Kyonke Agar Har Chiz Main Humesha Nizam Maujood Hota To Zalzala , Tufan Wagaira Musibatein Na Hotin Kyonke Yeh Chizein Hargiz Kisi Ke Haq Main Behtar Nahin Hain Balke Jab Hum In Ke Asbab Ki Taraf Jate Hain To Humein Is Baat Ki Taraf Wajeh Ishara Milta Hai Ke Yeh Nizam Main Khalal Waqeh Hona Hai

Rad : Is Aitraaz Ka Salees Wa Aasan Rad Yeh Hai Ke Hum Is Baat Ko Taslim Karte Hain Ke Kainaat Me Zalzala Aur Tufaan Ki Shakal Main Nizaam Main Khalal Hai Lekin Iska Matlab Yeh Nahin Hai Ke Is Mukmmal Baat Ko Taslim Kar Liya Jaye Ke Kainaat Be Tanzim Hai To Hargiz Science Ka Wajood Na Hota Kyonke Science Ke Mutabiq Jab Hum Kisi Chiz Par Research Karna Chahein To Us Mahol Ka Research Ke Marhale Zaroori Hai Aur Jis Jagah

Mahol Main Tabdili Aur Badlao Aata Ho Wahan Kisi Bhi Chiz Par Tajurba Kamyab Nahin Ho Sakta Kyonke Jab Hum Pehli Martaba Tajurba Kareng To Jis Mahol Se Mutasir Ho Kar Natija Samne Aayega Wo Natija Dusri Bat Tajurba Ke Waqt Mahol Main Tabdili Ke Sabab Badal Jayega Aur Hum Dunia Main Dekh Rahein Ke Badi Badi Research Ki Company's Maujood Hain Aur Bade Bade Sicencedan Bhi Hain Lekin Unhone Kabhi Bhi Yeh Shikayat Nahin Ki Ke Dunia Main Khalal Ke Sabab Humari Koi Bhi Mahnat Kamyab Nahin Hoti Lihaja Puri Kainaat Ko Nizam Wa Tartib Se Khali Taslim Nahin Kiya Ja Sakta.

Aitraz Daum :

Humne Insani Banwatan Ko Dekha To Humein Is Baat Ka Andaza Huwa Ke Koi Bhi Banawat ,Nizaam Aur Bariki Se Khali Nahin Hai Ab Isi Tarah Se Un Chizon Par Qayas Karna Jo Tibayi Taur Par Humein Pehle Se Yahan Maujood Mili Hain Qayas مع الفارق 17 Hai Kyon Ke Insaani Ijaadat Ko Humne Banawat Ki Shuruat Se Lekar Mukmal Ho Jane Tak Dekha Hai Lekin Kainat Ka Wujood Humare Liye Yakdam Hai Aur Yeh Tajurba Karne Ke Qabil Hi Nahin Lihaja Is Par Qayas Nahin Kiya Ja Sakta.

Jawab :

Yeh Aitraaz Us Waqt Durusat Hota Jab Hum Is Dalil Ko Tajrribi Ya Tamsili Ke Taur Par Paish Karte Lekin Yeh Baat Wajeh Hai Ke Dalil تصميم ذكى تجريبي Nahin Balke Aqli Hai Iske Sugra Ke Tamsil Hone Se Koi Farq Nahin Padta Kyonke Kubra Is Dalil Main Mahm Hai Aur Wo Sirf Aqli Hai.18

Dalil Daum : دليل حدوث

Is Dalil Ko Tauheed Ke Manane Wa Wujood E ILLAHI Par Dalil Qayam Karne Ke Liye Kafi Zamane Se Istemal Karte Hain, قدما متكلمين Ne Bhi Ilm E Aqeedah Main Ise Dalil Ke Taur Par Bayan Kiya Hai Dalil Ko Sahih Shakal Main Bayan Karne Se Pehle حدوث و قدم Ke Maani Zehan Nashin Kar Lein

حدوث : خروج الشيء من العدم الى الوجود

Kisi Chiz Ka Adam Se Wujood Ki Taraf Nikalna) Dusre Alfaaz Main

مايسبقه العدم

(Jise Kabhi Adam Lahaq Huwa Ho) 19

: قدم

Jis Par Kabhi Adam Tari Na Huwa Ho

Dalil Ki Shakal :

Kainaat Haadis Hai

Sugra

Aur Har Haadis Ke Liye Mahdis Ka Hona Zaroori Hai

Kubra

Lihaja Kainaat Ka Koi Mahdis Hai

Natijah

Is Dalil Main Muqdamama Sugra Main Kainaat Ke Haadis Hone Ki Baat Khud Science Main Musallam Hai Ilm Ko Niyaat Ke Aitbaar Se 13 Arab 7000 Hazar Saal Pehle Kainaat Wujood Main Aayi.

Sugra Par Aitraaz : Agar Koi Mulhid Kahe Ke Hum Kainat Ko Azali Mante Hain Is Main Kya Kharabi Hai ?

Jawab :

Aap Thermodynamica Ke Qanoon Carnot Ke Zariyeh Is Aitraz Ko Rad Kar Sakte Hain Is Tarah Se Ke Qanon Carnot Hai Jo Jism Dusre Jismon Se Zayda Garmi Rakhne Wale Hain Unse Garmi Kam Garmi Rakhne Wale Jismon Ki Taraf Muntaqil Hoti Hai Aur Yeh Silsila Barabar Jari Rahta Hai Isi Buniyad Par Agar Kainaat Ko Azali Mana Jaye Yaani Ke Kainaat Guzishta Zamana Main Bagair Kisi Inteha Ke Maujood Hoti To Is Waqt Hum Yahan Par Maujood Na Hote Kyonke Yeh Kainat Kafi Zamana Pehle Hi Garmi Ke Darja Safar Main Pohchane Ki Wajh Se Khatam Ho Gyai Hoti.

Aitraaz Ke Jawab Par Aitraaz : Hum Is Baat Ko Taslim Nahin Karte Ke Garmi Ke Naqal Wa Harkat Ka Silsila Humesha Se Jari Raha Balke Us Garmi Ki Chal Kisi Khalal Ki Buniyad Par Ruk Gayi Lihaja Ab Kainaat Maujood Hai.

Rad : Aise Aitraaz Karne Wale Khud Hi Apni Jhal Main Phansate Hain Iske Jawab Main Hum Sirf Itna Kahege Ke Yeh Khalal Ke Jis Ki Buniyad Par Garmi Ke Muntaqil Hone Ka Yeh Silsila Ruka Hai Ya To Yeh Khalal Khud Kainat Hi Hoga Ya Is Se Kharij Koi Aur Sabab Hoga Kyonke Mulhid Wa Momin Donon Illat Fa'ali Ke Qayal Hain Aur Yeh Musallam Qaida Kuliya Hai Ab Aitraz Karne Wala Pehli Surat Ko Hi Pasand Karega Kyonke Dusri Surat Par Wo Yaqin

Nahin Rakhta Lihaja Wo Kainaat Ko Hi Is Khalal Wa Rukawat Ka Sabab Qaraar Dega Aur Yeh Namumkin Hai Ke Chiz Khud Sabab Wa Musabbab Donon Ho Aap Ise Yun Samjhein Ke Aap Kisi College Main High School Ke Mukmmal Karne Ke Baad Dakhila Lena Chahte Hain Jis Waqt Aap Dakhile Ki Darkhwas Karen Tab Zimedat Aap Se College Ki Certificate Talab Kare Ke Agar Aap College Main Dakhila Chahte Hain To Aap Ko College Se Farig Hona Zaroori Hai Yaqinan Yeh Baat Aapko Namumkin Lagegi, Lihaja Ab Is Khalal Wa Rukawat Ka Sabab Khud Kainat Ko Nahin Thhehraya Ja Sakta, To Zaroori Taur Par Dusri Surat Ko Hi Iska Rukawat Ka Sabab Manana Padega Yaani Kainat Ke Bahar Koi Aur Sabab Hai Jiski Buniyad Par Yeh Rukawat Huyi Goya Yeh Use Lahaq Huwa Hai Use Falsafa Ki Istalah Main Arz Kahte Hain Aur Qawahid Aqliyah Main Ek Mashhoor Qaida Hai Ke

العرضى لا بد ان يعود الى الذاتى ع الذاتى لا يفسر بغيره

Aarzi Ka Zaati Ki Taraf Lautana Zaroori Hai Aur Zaati Ki Tafseer Zaati Hi Se Ki Jayegi , Ab Kainaat Par Jo Garmi Ke Muntaqil Hone Ka Silsila Jari Huwa Wo Kainat Ke Aarraaz Main Se Hai Ya Zaatiaat Main Se ? Zahir Hai Ke Use Zaatiaat Main Se Qarar Nahin Diya Ja Sakta Kyonke Zaatiaat Ka Juda Hona Na Mumkin Hai Aur Aapne Use Juda Zahir Kar Diya Lihaja Wo Arz Hai Jo Gair Mutnahi Zamane Main Use Lahaq Huwa Tha Phir Kisi Khalal Ke Sabab Juda Ho Gaya Aur Jo Arz Ho Uska Zaati Ki Taraf Lautna Zaroori Hai Lihaja Wo Aakhir Kar Kisi Zaati Ki Taraf Lautega Aur Wo Amr Zaati Jo Kainat Se Alag Hai Is Kainaat Ko Wujood Dene Wala Aur Paida Karne Wala Hai Usi Ko Mominin **ALLAH** Ke Naam Se Pukaarate Hain.

Fasal Saum

Science Aur Deen Ke Darmiyan Taaluq

Mulhideen Bade Ahtmaam Wa Fakhr Se Is Baat Ko Phailane Main Raat Din Ek Kar Dete Hain Ke Ilhaad Ki Taraf Humari Pohch Science Aur Tecnology Ki Buniyaad Par Huyi Hai Aur Media Ke Zariye Awam Aur Sadha Zehan Logon Ko Wargalane Ki Koshish Ki Jati Hai.

Maine Is Mauzu Ki Gehrayi Tak Pochane Ki Koshish Ki Jis Se Chand Batein Khul Kar Saamane Aayin.

Awwalan : Technology Ki Behas Ka Mauzu Wo Chizein Hain Jin Par Tajurba Kiya Jana Mumkin Ho, Jin Ko Dekha Ya Chhuna Ya Mehsoos Kiya Ja Sake Aur Deeni Mamlaat Misaal Ke Taur Par **ALLAH** Ka Wujood Aur **Nabi** Wa **Rasool**

Ke Mutliq Batein Wagaira In Par Tajurba Nahin Kiya Ja Sakta Isliye Use Technology Aur Science Ke Khilaaf Qarar Dena Aqal Se Pare Ki Baat Hai.

Saniyan : Mere Samne Un Ulma Aur Sciencedano Ki Lambi Fehrisat Hai Jo Kisi Parwardigar Aur Palanhar Par Na Sirf Imaan Wa Yaqin Rakhte Hain Balke Deeni Rasm Wa Riwaaj Bhi Anjaam Dete Hain.

Niche Di Gayi Link Se Aap Bhi Unke Naam Pad Sakte Hain.

[Http://www.Peoplepress.Org/22009/07/09/Section-4-Scientists-Politics-And-Religion/](http://www.Peoplepress.Org/22009/07/09/Section-4-Scientists-Politics-And-Religion/)

Salisan : Science Ilhaad Ki Taraf Dawat Dene Ke Bajaye Imaan Aur Wujood E ILLAHI Ki Taraf Wajeh Ishara Karti Hai Jaisa Ke Aap Ne Dalil تصميم ذكى Main Mulahija Kiya.

Rabian : Agar Hum Is Mamle Ko Ilmi Tariqa Par Dekhna Chahein To Is Taur Par Dekh Sakte Hain Ke Is Waqt Humare Samane Tin Umoor Hain

1 Ilm 2 Deen 3 In Donon Ke Darmiyan Rabta

In Tinon Umoor Ko Alag Alag Karke Har Ek Ki Tahqeeq Karne Ke Bad Haqiqat Bilkul Khul Kar Samne Aa Jayegi.

1 Ilm Ki Taarifon Ki Ek Lambi Fehrisat Hai Lekin In Taarifon Main Gaur Wa Fikr Karne Se Yeh Baat Maloom Hoti Hai Ke Kayi Taarifein Alfaaz Main Ek Dusre Se Alag Hain Lekin Maani Wa Mafhum Ke Lihaaj Se Ek Hi Hain Lihaja Ilm Ki Taarif Yun Ki Ja Sakti Hai Ke

العلم هو إنكشاف صورة المعلوم و جلاؤها إنكشافا

وجلاء مطابقين للواقع عن دليل

Ilm Kahte Hain Ke Maloom Ki Ka Bilkul Khul Kar Samne Aana Aur Wajeh Hona Is Taur Par Ke Zamini Waqeh Ke Ain Mutabiq Ho Dalil Ke Qayam Hone Ke Sath.

Is Taarif Main Tamaam Qism Ke Mamulat Dakhil Hain Aur Ilm Apni Tamaam Shakhon Aur Qismon Ke Sath Shamil Hai Nazri Ho Ya Badihi, Aqli Ho Ya Tajrribi.

2 Deen : Deen Ke Lugwi Maani Se Behas Humara Mauzu Nahin Aur Istalahiyi Maani Main Kayi Ek Taarifein Ulma Adiyaan Ne Bayan Ki Hain Hum Yahan Par Bhi Aisi Taarif Likhte Hain Jo Aksar Taarifaat Ke Aham Hisson Ko Shamil Ho.

"Deen Kahte Hain Ek Buland Wa Azim Zaat Ke Wujood Par Yaqin Rakhna Jo Tamaam Kamaal Wa Bulandi Ki Siffaton Ko Shamil Ho Jiski Buniyad Par Wo Saari Kainaat Wa Maujudaat Se Alag Hai Aur Us Zaat Ke Bataye Huye Tariqa Par Zindagi Guzarna Yahan Tak Ke Aqeedah Main Haqiqat Aur Sulook Wa Ikhlaaq Main Bhalayi Tak Wasool (Pohch) Ho Jaye."

Yeh Deen Ki Taarif Hai Jis Main Maine Aksar Taarifaat Ke Aham Aur Zaroori Hisson Ko Jamah Karne Ki Koshish Ki Hai.

3 Ilm Aur Deen Ke Darmiyan Rabta : Ilm Wa Deen Ke Darmiyan Kabhi Jagda Raha Hi Nahin Asre Jadeed Main Insaani Society Jin Musibaton Aur Taklifon Se Do Char Ho Rahi Hai Un Main Se Ek Bohat Hi Badi Musibat Aisi Aawaz Ka Buland Hona Hai Jo Ilm Wa Science Ke Darmiyan Jagade Aur Ek Dusre Ko Zis Ka Dawa Karti Hai

Is Dawe Ke Do Aham Sabab Hain Jinki Wajh Se Yeh Fikr Phail Rahi Hai.

1 Khawaishaat Nafsaniyah Se Bharpur Taasub Jo Apne Nafah Wa Faida Ke Liye Aqal Par Parda Dal Deta Hai.

2 Bewaquf Wa Jahil Logon Ka Galat Istemal Jo Kabhi Maal Wa Daulat Ke Khubsurat Khawab Dikha Kar Kiya Jata Hai Aur Kabhi Be Pardagi Aur Bad Akhlaqi Main Duba Kar Kiya Jata Hai Agar Yeh Do Batein Na Hotin To Ilm (Science) Wa Deen Ke Darmiyan Ladayi Ki Guftgu Janam Hi Na Leti.

Jab Hum Ilm Wa Deen Ke Darmiyan Main Rabta Ki Ilmi Tahleel Karte Hain To Char Umoor Samne Aate Hain.

1 Ilm Ko Ikhtiyar Karke Deen Ko Chhod Diya Jaye.

2 Deen Ko Ikhtiyar Karke Ilm Ko Chhod Diya Jaye.

3 Deen Wa Ilm Donon Ko Baqi Rakhte Huye Deen Ko Ilm Ka Khadim Bana Diya Jaye.

4 Deen Wa Ilm Dono Ko Baqi Rakh Kar Ilm Ko Deen Ka Khadim Wa Madadgar Bana Diya Jaye.

Pehli Janib Ke Ilm Ko Baqi Rakh Kar Deen Ko Chhod Dia Jaye Is Tarah Ki Awaaz Europe Main Kayi Falsafa Wa Aqalmandon Ne Buland Ki Jis Ki Himayat Mashriq Ke Naam Nihad Magribi Zehaniyat Rakhne Wale Humare Logon Ne Ki, Lekin Agar Use Sachchayi Aur Haqiqat Ka Chehra De Diya Jae

To Log Nafsaani Khawahishat Ki Pairawi Main Bohat Dub Jayenge Aur Aalam E Insaani Barbadi Ke Raste Chal Basega.

Dusri Jaanib Ke Deen Ko Baqi Rakh Kar Ilm Ko Chhod Diya Jaye Is Raaye Ki Himayat Aalam E Islam Main Humne Kabhi Nahin Suni Aur Na Hi Deen E Islam Use Jaiz Rakhta Hai, Haan Asur Zalam Me Eroupe Main Is Par Tajurba Zaroor Kiya Gaya Hai Lekin Nakami Wa Nakamrani Ke Ilawa Natijah Aur Kuchh Nahin Hai.

Tisri Janib Ke Dono Ko Baqi Rakh Kar Deen Ko Ilm Ka Khadim Bana Diya Jaye, Kuchh Humare Tabqa Ke Na Samjh Logon Ne Iska Tajurba Kiya Lekin Is Tajurba Main Nakami Hi Unka Muqdar Rahi Kyonke Islam Ek Aasmani Mazhab Hai Jiski Kitaab Quraan Muqdas Kisi Bhi Qism Ki Tabdili Se Paak Wa Saaf Hai Aur Yeh Koi Technology Ki Kitaab Nahin Agar Che Is Main Technology Ke Mutalliq Kuchh Baton Ki Taraf Ishara Hai Jise Sciency Maujiza Ke Taur Par Bayan Kiya Gaya Hai, Agar Hum Deen Ko Ilm Ka Khadim Bana Dein To Rehan Sehan Main Aur Zayada Fasaad Paida Ho Jayega Is Raaye Ko Rad Kiya Jana Chahiye.

Chothi Aur Aakhri Janib Ke Donon Ko Baqi Rakh Kar Ilm Ko Deen Ka Khadim Banaya Jaye, Is Jaanib Aalam E Islam Ne Kayi Sadiyon Tak Tajurba Kiya Aur Is Tajurba Ki Kamyabi Ko Sari Dunia Ne Dekha Lihaja Ise Hi Qabool Kiya Jana Chahiye. 20

Is Taur Par Ilm Wa Deen Ke Darmiyan Rabta Ke Wajeh Ho Jane Ke Baad Ab Koi Aqalmand Is Baat Ka Dawa Nahin Kar Sakta Ke Ilm (Science) Ne Mulhideen Ki Taraf Dawat Di Hai.

Fasal Chaharrum

Ilhaad Aadad Ki Zinda Majn

Jab Hum Ginti Wa Taadad Ke Natije Samane Rakhte Hain To Ilhaad Wa Mulhideen Ki Asal Tadaad Tak Pohchna Bohat Mushkil Maloom Hota Hai Kyon Ke Jin Survey Ki Buniyad Par Mulhideen Ki Tadaad Hum Tak Pohchati Hai Aksar Wo Survey Sarkari Kagzaat Wa Daftar Ke Zariye Kiye Jate Hain Wahi Kitne Mulhideen Aise Hain Jo Apni Pehchan Aur Asli Fikr Dusron Ke Samne Zahir Karne Se Dar Rahe Hote Hain.

Social Media Ke Zariye Maloom Hota Hai Ke Kitne Darhi Aur Islami Shakal Wa Surat Rakhne Wale Ilhaad Ke Phande Main Phaansa Diye Gaye Hain Niz

Kitni Burqa Pehanane Wali Humari Khawatin Sirf Burqa Wa Hijab Se Hi Nahin Balke Khud Mazhab E Islam Se Nafrat Wa Bezaari Zahir Kar Rahi Hain.

America Ke Pew Research Ke Mutabiq Dunia Main Isaiyyat Wa Islam Ke Bad Tisre Number Par Ilhaad Hai 2012 Tak Kiye Jaane Wale Survey Ke Mutabiq Dunia Main 84% Mazhab Wa Deen Ke Manane Wale Hain Jab 13.6% Mulhid Aur Mazhab Se Nafrat Karne Wala Tabqa Hai Jin Main 1 Arab Log Hain Aur Arab Main 0.02% Jinki Tadad 21 Lakh Hai, Chin Ke Baashindon Main Se 52% Mulhid Hain Aur Shumal Korea Ki Mukammal Aabadi Main 71% Aabadi Mulhid Hai. 21

Hindustan Main Ilhaad Ka Phailao Pichhle Arse Main Kafi Huwa Hai Khaas Taur Par Hindu Mazhab Ke Manane Wale Ilhaad Ki Taraf Bardh Rahe Hain Hindustan Main Ilhaad Ke Phailane Ke Sabab Par Behas Karna Humara Maqsad Nahin Hai Lekin Hindustan Ki Aabadi Main Taqriban 4% Mulhideen Ki Basti Hai Jo Ek Badi Taadad Hai. 22

Khatma

In Sutur Ke Akhir Main Apne Buzuragon Aur Akabir Se Maudibana Arz Karta Hun Ke Is Jaanib Tawaja Dein Aur Khana Jungi Aur Khandani Ikhtilaafaat Se Pare Waqeh Ka Mutalah Karein Taake Is Fitne Ki Sarkubi Ki Ja Sake, Humne Takfir Wa Tafseeq Ki Baazar Main Sab Se Zayada Kharid Wa Farokhat Kar Li Hai Ab Humari Jamaat Ke Qaideen Wa Rehnuma Islam Ke Intshaar Par Bhi Tawajah Dein. Aapsi Ikhtilaafaat Se Nikal Kar Ab Ilhaad Wa Imaan Par Behas Karein Aur Jadeed Uloom Hasil Karne Wale Humare Nau Jawanon Se Rubaru Guftagu Karein Unke Zehanon Main Jo Mustsharqeen Ne Aitrazat Wa Shubhhaat Paida Kiye Hain Sanjidagi Se Unke Jawabat Dein.

Humare Jalsa Wa Juluos Main Ho Rahi Nara Bazi Aur Shor Wa Gauga Se Bharpur Taqreeron Ki Jagah Ab Quraan Wa Sunnat Aur Dusre Uloom E Insaniyah Ke Zariye Apni Awam Aur Pade Likhe Tabaqe Ko Mutmaeen Karein.

Ilhaad Ke Mauzu Par Alag Alag Zubanon Main Kitabein Aur Risale Likh Kar Chhape Jayein Aur Logon Ke Darmiyan Baant Karke Deen E Matin Ki Hifazat Ki Jaye.

Ulm E Ahl Sunnat Main Ardan Ke Shaikh Saeed Fodah Aur Abu Dhabi Main Muqim Dayi E Islam Shaikh Habib Ali Jaafri Aur Dr Adnaan Ibrahim Wa Shaikh Ta Habishi Hafizaullahu Ta'ala In Sab Ke Is Janib Paish Qadmiyan Roshan Mustaqbil Ki Taraf Ishara Kar Rahi Hain.

Hawashi Wa Marajie

1 Yeh Mazhab Falsafi Hai Jiske Manane Walon Ka Kahna Hai Ke Har Chiz Ko Chhote Tukdon Se Banaya Gaya Hai Agar Hum Un Chhote Tukdon Ko Bantna Chahein To Nahin Kar Sakte Aur Unhein Tukdon Ko Zarraat Kahte Hai.

2 تاج العروس ، علامہ زبیدی ج 1 ص 2253

3 الصحاح فی العلم، امام جوہری ج 2 ص 135

4 Europe Main 5vi Sadi Se Lekar 15vi Sadi Tak Ke Zamane Ko عصور ظلام Aur وسطی Kaha Jata Hai

5 من تاریخ الالحاد فی الاسلام ، ڈاکٹر عبدالرحمن بدوی، ص 32

6 Mazhab Manwiya : Yeh Mazhab Sanayi Hai Yaani Is Mazhab Ke Manane Wale Roshni Aur Andhere Ke Azali Aur Qadim Hone Ke Qayil Hain, Maani Bin Hakim Faatak Ne Is Mazhab Ki Buniyad Rakhi Aur Yeh Sabur Bin Ardashir Ke Zamane Main Tha Yaani Hazrat Isa علیہ السلام Ke Bad, Mazid Tafseel Ke Liye Imaam Sheharstani Ki الملل و النحل Safah 198 Ka Mutalah Karein.

7 من تاریخ الالحاد فی الاسلام، ڈاکٹر عبد الرحمن بدوی، ص 33

8 المعجم الفلسفی ، مجمع اللغة العربیة 1403 ، ص 20

9 Atheism A Very Short Introduction : جولین بیگنی ، ص 7

10 لماذا انا ملحد، اسماعیل احمد ادبم ، ص 8، دار النشر الإلكتروني

11 جمهورية افلاطون ص 349

12 مطرقة البرهان و جاج الالحاد، ڈاکٹر عدنان ابراہیم، ص 12

13 : Elliyyat :Sabab Aur Musabbab Ke Darmiyan Paaye Jane Wale Taluq Ko Elliyyat Kahte Hai Angrezi Zuban Main Iske Hum Maana Alfaaz Causality Hai

14 Illat Wa Fa'aaili : Kisi Asar Ya Chiz Ke Paida Hone Ka Wo Sabab Jiske Fayl Se Wo Chiz Wujood Main Aaye Jaise Table Ke Banawat Main Bardhi Illat Fa'yli Hai Kyonke Isi Ki Fayl (Banawat) Ki Wajh Se Table Wujood Main Aayi.

15 Is Nazriya Ki Tafseel Ke Liye Is Link Ko Pardhe

[Http://En.M.Wikipedia.Org/Wiki/Big_Bang](http://En.M.Wikipedia.Org/Wiki/Big_Bang)

16 Illat Gaiba : Us Sabab Ko Kahte Hain Jis Sabab Ke Liye Kisi Chiz Ko Wujood Diya Gaya Ho Jaise Table Ke Use Kitabein Rakh Kar Padne Ke Liye Banaya Gaya Hai Lihaja Yeh Table Ki Illat Gaiba Hai.

17 Qayaas Mah Al Faaraq : Qayaas Jab Humein Kisi Ka Hukm Shariat Ki Illat (Sabab) Maloom Ho Jaye To Wahi Illat Dusri Chizon Main Payi Jaye Jiska Hukm Shariat Main Wajeh Taur Par Bayan Ho Gaya Ho To Donon Ke Darmiyan Main Illaton Ke Ek Hone Ke Sabab Hukm Bhi Ek Lagaya Jayega Ise Qayaas Kahte Hain, Lekin Agar Donon Ki Illatein Alag Alag Hon Aur Koi Un Donon Par Ek Hi Hukm Lagaye To Yeh قياس مع الفارق Hai (Jis Main Farh Ke Hukm Ki Illat Asal Ki Illat Se Mukhtalif Ho)

18 Dar Asal Yeh 6 Aitrazat Hain Jise براتر اندر اسل Ne Zikr Kiya Hai

19 المعجم الفلسفي، مجمع اللغة العربية 1403، ص 64

20 التغيرات والمذاهب المعاصرة تحليل وردود ، شيخ طه دسوقي حبيشي، ص 82

21 [Http://Www.Alarabiya.Net/Articles/2012/12/19/255962.Html](http://Www.Alarabiya.Net/Articles/2012/12/19/255962.Html)

22 [Http://Www.Jagranjosh.Com/Currentaffairs/Global-Andex-Of-Leval-1369644886-1](http://Www.Jagranjosh.Com/Currentaffairs/Global-Andex-Of-Leval-1369644886-1)

Namaz Momin Ki Mairaaaj Hai